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MINUTES

OF THE

THIRTEENTH ANNUAL SESSION

OF THE

CANAAN BAPTIST ASSOCIATION,

HELD AT

Rock Creek Meeting-House,

JEFFERSON COUNTY, ALABAMA,

FROM 2^d TO 4th OCTOBER, 1847.

TUSKALOOSA:

PRINTED BY M. D. J. SLADE.

1847.

MINUTES.

SATURDAY, OCT. 2, 1847.

1. The ministers and delegates to the thirteenth session of the Canaan Baptist Association met at Rock Creek meeting-house, and repaired to the stand, where the Introductory Sermon was preached before a large audience, by Elder Joseph Moor, from St. Paul's Epistle to Titus, 2 ch. 14 v.

2. After which, the ministers and delegates assembled in the meeting house; prayer by Elder J. Byars.

3. The letters from the churches were called for, read, and the names of their delegates enrolled.

4. Elder JOSEPH BYARS was chosen Moderator, A. J. WALDROP recording, and JOSEPH MOOR corresponding secretary.

5. Read Abstract of Faith, Constitution, and Rules of Decorum.

6. An opportunity was offered for the admission of newly constituted churches. Big Creek received; which was attached to the 3d district.

7. Ministers invited to seats.

8. *Correspondence Received.*—A letter and minutes from Tuskaloosa Association, by her messengers Elders Dodson, Adams, and Burns. From the Coosa River Association, letter and minutes, by her messengers, Elder J. Truss and brother Garrett. From Muscle Shoal Association, letter and minutes—no messenger.

9. *Correspondence Returned.*—To Tuskaloosa, Elders H. G. Smith, J. Sansing, and A. J. Waldrop—the latter to write. Dropped correspondence with Mulberry Association. To the Coosa River As. Elders J. Moor, J. Byars and A. McDonald—Moor to write. To the Muscle Shoals Association, Elder J. Tate and brother Z. Hagood—J. J. Byars to write.

10. Committees were appointed—*To arrange business*, J. Sansing, O. Franklin, sr. J. Chenault, the moderator and clerk. *On Finance*, Elder J. Moor and brother W. J. Peters. *On the best means to promote Domestic Missions*, Elders J. Sansing, J. Moor, H. G. Smith, and brethren John Truss, Zachariah Hagood, and M. McMath.

11. Elected Elders Adams, Dodson and Burns to preach on to-morrow, in the order of their names, together with Elder J. Byars, who preaches by appointment a missionary sermon.

12. Brethren Z. Hagood, Isaac Allred, and John Chenault appointed to pass through the congregation, and receive contributions. Collections to be applied to Indian missions.

13. Appointed R. Wood, Joseph Moor, J. Sansing and E. King messengers to the Alabama Baptist State Convention—Wood to write.

After singing and prayer, the Association adjourned to half past 8 o'clock Monday morning.

THE SABBATH

The stand was occupied according to appointment, by Elder R. S. Adams, from Isaiah 28 and part of 16th verse: "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." He was followed by Elder J. Byars, who preached a very interesting Missionary sermon, from Rev. 19th and part of 6th verse: "For the Lord God omnipotent reigneth." After an intermission for dinner, (brethren having camped on the ground) Elder R. Dodson preached from Jer. 8, 22: "Is there no balm in Gilead, &c." and Elder Willis Burns, from 1st Epistle of John, 3d ch. 1st v: "Behold what manner of love," &c. The weather was fine, the congregation large, and from appearances we have no doubt much good was

done. Service at the stand at night. (The meeting was continued until the next Thursday; many cried for mercy, many shouted "the Lord has pardoned my sins," Christians rejoiced, and we think Christians could say, it was a good time, and good to be there.)

MONDAY, OCT. 4.

Met pursuant to adjournment—prayer by the Moderator.

14. The committee to arrange the order in which business should be done, reported, and the committee were discharged.

15. The roll was read.

16. The Circular Letter, prepared by Elder J. Byars, read and adopted.

17. Report from District meetings:

1st District—The meeting to be held with Shoal Creek church, Shelby county, commencing on Friday before the fourth Sabbath in September, 1848.

2d District—The meeting to be held with Mt. Zion Church, St. Clair county, commencing on Friday before the fourth Sabbath in July, 1848; (by appointment,) Elders Byars and Tate will visit 3d District. J. Chenault and H. Moor 1st.

3d District—The meeting to be held with Liberty Church, Jefferson county, commencing on Friday before the second Sabbath in July, 1848; (by appointment,) A. J. Waldrop and C. Williams will visit 1st District, and N. Skelton and J. H. Baker 2d.

18. The report of our domestic missionaries being called for, they reported 132 days in service, preached 118 sermons, baptised 18 persons, and ordained 2 deacons; all of which was submitted, and report received. Ordered, that the Treasurer pay our missionaries according to their labor, out of the funds sent up for that object.

19. The report of the committee on finance received, and committee discharged. (See Report in statistics of the churches.)

20. The committee appointed to visit Union Church, Jefferson county, to learn the reasons of her failing to represent herself, reported, that they visited said church, and found the reason to be sickness. Report received, and committee discharged. Church excused.

21. Committee on Domestic Mission reported, viz;

We your committee appointed to revise a plan to supply the destitution in the bounds of the Association, beg leave to recommend the following, viz:

That the Association appoint an Executive committee of one member from each church, and that said committee meet at Union church, Jefferson county, Friday before the fifth Sabbath in January, and that said committee be engaged with their respective churches and congregations to obtain contributions for the support of a domestic missionary or missionaries to be employed by said committee in holding protracted meetings, so long as funds justify, and that said committee report to the next Association. All of which is respectfully submitted.

J. Moor, Clerk.

J. SANSING, Chairman.

Report received, and committee discharged, and the Moderator appointed O. Franklin, sr., S. T. Huey, R. Stone, T. F. Waldrop, J. H. Baker, J. A. Burgin, Isaac Allred, C. Brown, J. Chenault, J. Truss, M. Pool, J. J. Wilder, H. J. Hill, E. King, E. Wood, and E. B. Rockett the committee.

22. The next Association will be held with Ruhamah Church, Jefferson county, 8 miles east of Elyton, commencing Saturday before 1st Sabbath in October 1848.

23. Elder H. G. Smith will preach the Introductory sermon for the next Association—A. J. Waldrop alternate; Elder John Sansing will preach the Missionary sermon for the next Association—A. J. Waldrop alternate. Elder Richard Wood will prepare the Circular for the next Association, from a subject of his own choice.

24. Appointed W. J. Peters, Joseph Moor and A. J. Waldrop a commit-

tee to prepare the Abstract of Faith, Constitution, and Rules of Decorum of this Association in proper order for printing, and that they be appended to these minutes; that the clerk have as many printed as the funds justify, and that he reserve as many copies for correspondence as there are churches in the Associations with which we correspond, and that he be allowed ten dollars for his services.

25. Appointed Distributing Agents as follows: for 1st District, J. Moor, 2d, Z. Hagood, 3d, A. J. Waldrop.

26. *Resolved*, That the 15th article in the Constitution be stricken out.

27. *Resolved*, That it is hereby made the duty of the clerk to carry out the object as contemplated by a resolution, which says the Associational book shall have the statistics and other important matter of this Association recorded, and it has not yet been done.

28. Ordered, That the Treasurer pay all moneys over to the objects for which they were intended.

JOSEPH BYARS, Moderator.

A. J. WALDROP, Clerk.

CANAAN ASSOCIATION—DELEGATES—STATISTICS.

Churches and Counties.	Names of Ordained Ministers in Small Capitals. Licentiates in <i>Italics</i> .		Baptized,	Rec by Let.	Dis. by Let.	Restored,	Excluded,	Dead,	Total,	For minutes	For Assoc'n	Domestic Missions.
	DELEGATES.											
1st district	Union, Shelby	J SANSING, H J Hill, H Lolly,	17	9				1	49	1 50		20 00
	Shoal Cr'k	" RICHARD WOOD, W C Harris,	20	12	6	1		1	54	2 00		24 00
	Bethel	" W J Peters, J J Wilder,	3	3				1	38	1 00	1 45	6 00
	Hebron, Jeff'n	A McDONALD, J Moor, M Pool,	1		3	1			59	2 41	1 05	6 00
	Mt. Zion, St C	A M McLendon, C Brown,	1	6	4			1	75	2 00	2 00	
2d District	Bethel,	" J Chenault, J H Oliver, L Hill [truss		2	1				44	1 50	1 35	7 00
	Cahaba, Jeff'n	J BYARS, <i>T Franklin</i> , J H Franklin, J	5	2	2	2	1		106	2 50	2 50	8 00
	Ruhamah	" E Wood, O W Wood, J J Byars,		2	2		1		89	3 00	3 00	22 50
	Salem	" J TATE, Isaac Allred, Z Hagood,	2	1	1				54	2 00		6 50
	Canaan	" J Peterson, J H Baker, W Guthrie,	6	3		1			36	1 00		6 75
	Rock Creek	" A G Waldrop, SWilky, SRWaldrop	7	2	31	1	2		71	1 90		10 00
	Union	" E Rockett, RC Rocket,	19	1	2				34	1 00		5 00
	Liberty	" AJWALDROP, <i>N Skelton</i> , TFWaldrop	6		1	1			42	1 00		7 00
	Mud Creek	" R Stone, L Parsons, Elijah Parsons,			4		1		42	2 00	1 30	12 00
	Big Creek	" H G SMITH, <i>O Franklin sr</i> O Franklin	12	11					48	2 00	2 00	
	Roop's val Tus	M McMath, M Moses,	2						85	3 00		20 00
			101	54	57	7	5	4	1021	29 81	14 65	160 75

Cahaba church, Jefferson county, gave \$4 50 for Indian Missions.

Churches and Co.	Pastors.	Deacons.	Clerks.	Post-Office.
Union, Shelby,	John Sansing	Wm Wyatt, H. J. Hill,	Jordan Jones,	Flora.
Shoal Creek, do	John Sansing		Edmund King,	Montevallo.
Bethel, do	T P Holcombe	J. Wilder, W. J. Peters,	L. M. Wood,	Woodsboro'
Hebron, Jefferson	A. McDonald	J. McLaughlin, H. B. Moor,	H. B. Moor,	Cedar Grove
Mt Zion, St Clair	Jacob Tate	W Clayton, I Looney, R Woodall	A. McLendon,	Springville.
Bethel, do	A. McDonald	John Chenault,	J. Chenault,	
Cahaba, Jefferson	J. Byars	E Cook, A Reavis, J H Franklin,	John Truss,	Truss's.
Ruhamah, do	J. Byars	H Turner, G Wood, J Timmons, &	E. Wood,	Rockville.
Salem, do	J. Tate	C Deavours, J B Rogers, [J Byars	R. H. Erwin,	Mt. Pinson.
Canaan, do	J. Sansing	J Peterson,	J. H. Baker,	Jonesboro'.
Rock Creek do	A J Waldrop	A G Waldrop,	A. G. Waldrop	do
Union, do	W. Burns		Rich'd Rockett	do
Liberty, do	A J Waldrop	J Carrington,	F. F. Waldrop,	do
Mud Creek do	H. G. Smith	R Stone,	parsons, hamon	do
Big Creek do	H. G. Smith	O Franklin sen.	J. H. Waldrop,	do
Roop's Val. Tusk.	J Byars	M McMath, M Moses, J Peters,	J. A. Burgin,	McMath's.

The Canaan Association to the Churches she represents, Greeting :

BELOVED BRETHREN :—We address you this year, by way of Circular, with a few remarks on the 26th v. of the 1st chap. of the General Epistle of James—"If any man bridleth not his tongue, and deceiveth his own heart, this man's religion is vain."

This passage of scripture appears to deny religion to the person that bridleth not his tongue. We do not consider that this text means, that the christian never can speak an improper word. Moses the meekest of men, once spoke unadvisedly with his lips. The character then, meant by the Apostle, is one that never bridleth the tongue at all ; and by attending to other passages of scripture on this subject, we have a criterion laid down to discriminate between those who have religion, and those who have not. In the 15th Psalm, the one who shall abide in the tabernacle of the Lord, is described, as not back-biting with his tongue, nor doing evil to his neighbor, nor taking up a report against his neighbor. In this passage, the christian is characterized not only as not backbiting his neighbor, but will not on any slender ground take up a reproach against his neighbor, and those that, without sufficient testimony, believe an evil report against their neighbor manifest a malignant and unchristian spirit. But the Psalmist will act very differently. I said I will take heed to my ways, that I sin not with my tongue ; I will keep my mouth with a bridle while the wicked is before me—Ps. 39, 1 ; and the apostle James, c. 1, v. 19, admonishes to be swift to hear, slow to speak, slow to wrath ; and in the 3d ch. he describes the tongue as a world of iniquity, and that it defileth the whole body, and setteth on fire the world of nature, and is set on fire of hell ; and he further describes the tongue as an unruly member, full of deadly poison ; and that no man can tame it. And Paul to Titus, c. 1, v. 10, speaks of many unruly vain talkers and deceivers ; and it is much to be regretted that there are so many vain talkers. How many in their social circles have a great thirst for talking, and yet their unimproved minds are so destitute of every thing necessary to keep up a profitable conversation, that they must either be silent or have recourse to detraction, or talk about the faults of others ; and if such incessant talkers would always confine themselves to the truth, it would matter the less ; and if they even confined themselves to the truth, still their conduct is reprehensible in always talking about the faults of their neighbors. Very serious evils originate in this course of conduct. In such talking circles there are but few secret keepers ; some will bear the news : and even if it is the truth, it is ill received, and they will be disposed to retaliate in the same manner, and such conduct is attended with the worst of consequences in neighborhoods and settlements, and families are thus frequently raised up in malice and envy, hated and hating one another. And in family connections, how frequently free talking about each other produces disagreeable feelings towards each other ; and instead of promoting the best interests of each other, a contrary course is pursued ; and friends ought to remember, that an unkind word is worse received from a friend than from a stranger. But above all, members of the church ought to bridle their tongues in their remarks of each other. Church members are under the most sacred obligations to each other. On a certain occasion the Saviour stretched forth his hand towards his disciples, and said, behold my mother and my brethren ; and christians ought always to remember, that they are of the same heavenly family ; and that they are commanded to do good to all men, but especially to the household of faith. And we have a rule, laid down in the 18th ch. of Matthew, which ought never to be departed from, and in consequence of not observing this rule, feelings are hurt, an unchristian spirit takes place, and there is confusion and every evil work. Under circumstances of this kind, professors of religion are far from letting their light shine, that others may see their good works, and glorify our Father in Heaven. Their light may be said to be darkness. They open the mouth of the gainsayer, and give occasion to the adversary to speak reproachfully.

Bridling the tongue ought also to be observed by the different religious denominations, towards each other. What disagreeable misrepresentations frequently take place ? This most generally, is for the want of information. The better informed are not apt to misrepresent : but whether misrepresentation proceeds from ignorance or ill-will, it is always inexcusable. No person ought to take the liberty to state the principles of others until he is satisfied that he has correct information on the subject. Neither ought we to take the liberty to draw inferences for each other, which we know they are not willing to admit. Some appear to take a malignant pleasure in talking about the misconduct, and faults of individual members of other denominations, and manifest a disposition to lump them all off together. Let all such remember, that if any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Ministers of the Gospel ought to be particular not to misrepresent, lest they fill the character of those complained of by the Prophets, the lead

ers of this people cause them to err: and we say to our anti-missionary brethren, inform yourselves. The means of information are in your power; do not suffer yourselves to be imposed on, or induced to believe there is any tax or compulsion in our Churches for Missionary purposes—No; not the first cent, for that or any other religious purpose, only by voluntary contribution. Brethren, lay down your prejudices, and come over to the help of the Lord against the mighty. Even as a citizen of the world, how much better it would be, instead of incessantly talking about the faults of others, to go to them, and in a mild and unassuming manner, tell them their faults. Perhaps it might have a good effect on their minds, and produce reformation. In conclusion, we remark, that it is not only necessary that the tongue be kept as with a bridle, from speaking evil, not rendering evil for evil, or railing for railing; but also, that our conversation be ordered for the edification and advantage of ourselves and others. The Apostle to Philipians, ch. 3, v. 20, makes a claim for himself and all Christians, when he says, “for our conversation is in Heaven, from whence we also look for the Savior, the Lord Jesus Christ;” where he makes it abundantly evident that their conversation was not principally about the affairs of this world, but about Heavenly and Divine things. The Apostle, in his first letter to Timothy, having a little temporal business to transact, comprehends it all in a single verse: “The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments;” and how much better if our worldly business was transacted in this concise manner: but how different is the conduct of many, that through the course of the week their conversation has not been in Heaven, or about Heavenly things; but also on the Holy Sabbath, on which we are commanded not to think our own thoughts, or speak our own words, but to call the Sabbath Holy and a delight. But instead of this, politics, trade, and vain and trifling conversation, that can be of no service either for time or eternity, but to the contrary, and this kind of conversation comes even to the meeting-house door, and frequently one or two invitations to come in and take their seats is insufficient to break it up. Brethren, these things ought not to be so; and it is in vain for our meetings, for preaching and for hearing, and our formal acts of worship, while our hearts are wandering far from God. Keep thy heart, for out of it are the issues of life. And if we desire to order our own conversation aright, it is necessary that our hearts and affections be right; that we possess that charity which is the bond of perfectness, that covers the multitude of sins.

Finally, brethren, whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things, converse about these things. The Grace of our Lord Jesus Christ be with you all. Amen.

JOSEPH BYARS

ABSTRACT OF FAITH.

ART. 1. We believe in one only true and living God, the Father, the Word and the Holy Ghost.

2d. We believe that the scriptures comprising the old and the new Testaments, are the word of God, and the only rule of faith and practice.

3d. We believe in the doctrine of election, and that God chose his people in Christ before the foundation of the world.

4th. We believe in the doctrine of original sin, and his man's incapacity by his own free will and ability to recover himself from the fallen state in which he is by nature.

5th. We believe that sinners are justified in the sight of God by the imputed righteousness of Christ only.

6th. We believe that God's elect shall be called, regenerated and sanctified by the Holy Spirit.

7th. We believe that the saints shall persevere in grace and never finally fall away.

8th. We believe that baptism and the Lord's Supper, are ordinances of Jesus Christ, and true believers are the only subjects of baptism, and that immersion is the apostolic mode.

9th. We believe in the resurrection of the dead and in the general judgement—that the felicity of the righteous and the punishment of the wicked will be eternal.

10th. We believe that no minister has a right to administer the ordinances of the gospel, but one who has been regularly baptised, called, and has come under the imposition of the hands of a Presbytery.

12th. We believe that none but regularly baptised believers have a right to commune at the Lord's table.

CONSTITUTION.

ART. 1st. This body shall be known by the name of the Canaan Association of United Baptists.

2d. It shall be formed of delegates from all the churches which may connect themselves with this body.

3d. Any Church may be admitted into this Association by the general consent of the members present, at any regular meeting.

4th. Any church may withdraw from this body at her own discretion on application for dismission.

5th. This association may at any regular meeting declare a dissolution of union with any church deemed corrupt, either in doctrine or practice.

6th. Any church in this association, with fifty members or under, may send three delegates, and an additional one for every fifty after the first fifty.

7th. At each session of the association, a moderator, a recording and corresponding Secretary, shall be chosen by ballot, who shall hold their offices until successors are elected.

8th. The meeting of the delegates shall be held on the Saturday before the first Sabbath in October of each year.

9th. The design of this body is to promote the cause of true religion within the several churches of which it is or may be composed by domestic missions, the education of pious and promising young men hopefully called of God to the ministry, and by other benevolent plans, so far as the churches may enable it by their voluntary contributions.

10th. In addition to the objects specified in the foregoing article, this association will extend its favorable regard to all the benevolent plans now cherished and supported by evangelical christians.

11th. As it respects the internal concerns of the churches, this body shall have no authority, but shall be considered merely as an advisory council.

12th. As it respects the general concerns of this body, and for the mutual benefit of the churches composing the same, it shall be the duty of each church to forward with her delegates a written communication to every annual meeting of this association, specifying the names of the delegates and the state of the church.

13th. Any church being thoroughly convinced that she has a member called of the Lord to the work of the ministry, and feeling it her duty to send him out to preach the Gospel, shall call from two or more churches the aid of their ministers, who in connexion with the church, shall examine the candidate, and if deemed qualified, may license him to preach the gospel among the churches at discretion—which shall be reported to the association and entered on the minutes.

14th. Any church in this body having a preacher whom she deems worthy of ordination, shall call a presbytery of ministers from sister churches to officiate in the work—and all presbyteries in ordaining ministers, or deacons, or in constituting churches, shall be governed by the abstract of faith adopted by this association.

15th. The delegates from the churches shall be considered as holding their appointments until others are appointed to succeed them.

16th. This constitution may be altered or amended by two thirds of the delegates present at any annual meeting.

RULES OF DECORUM.

Rule 1. The Association shall be opened and closed by prayer.

Rule 2. A Moderator and Clerk shall be chosen by the suffrage of the members present.

Rule 3. The Moderator shall be considered a judge of order, and shall have a discretionary right to call to order at any time.

Rule 4. Any member not satisfied with his decision may appeal to the Association on the same day, but at no other time.

Rule 5. But one member shall speak at a time, and he shall rise to his feet, and on obtaining permission, proceed, which permission shall be signified by the Moderator naming the person, or otherwise.

Rule 6. No person shall be interrupted while speaking, unless he departs from the subject, and every motion made and seconded, in order, shall come under the consideration of the Association, and be decided on, unless withdrawn by him who made it.

Rule 7. Every case taken up by the Association shall be decided on, or withdrawn before another shall be offered.

Rule 8. When a question is taken up and sufficient time allowed for debate, the Moderator shall take the voice of the Association on the subject, and those in the affirmative of the question, shall signify the same by saying aye, and those in the negative no. The Moderator shall announce the decision.

Rule 9. The Association shall be governed in all cases by a majority, except in the reception and exclusion of churches, which shall be by two-thirds at least of the members present.

Rule 10. No member shall speak more than twice to the same proposition, without leave of the association, nor more than three times, without the concurrence of three-fourths of the members, nor shall any proposition be made to close the subject until the debates have been carried through.

Rule 11. The appellation of brother shall be used in the association by members in their addresses one to another.

Rule 12. Any member wishing to retire shall obtain leave of the Moderator.

Rule 13. The names of the delegates shall be called as often as the Association may direct.

Rule 14. No member shall be tolerated in any practice which has a tendency to interrupt public speaking.

Rule 15. The Moderator shall be entitled to the same privilege of speaking as any other member, provided he appoint another to his seat during the time, but shall not vote unless the Association be equally divided.

Rule 16. Any member violating these rules, shall be reprov'd, at the discretion of the moderator, but only on the day the breach shall have been made.

Rule 17. These rules shall be read at the opening of every session of the Association, and may be altered or amended when two-thirds of the members present at any annual meeting shall deem it necessary.

18th. **ADDITIONAL RULE.** The Moderator shall appoint committees for the transacting of any business which may come before the Association from time to time, but the occasion and number of each committee shall be by consent of this body.





